the most famous of all enforcers, and, therefore, a powerful protection against supernatural beings. It is valuable as a defense against evil monsters, but it is equally deadly to shamans and other human beings with supernatural powers. In the distant past, Raven taught mankind that to sleep with a menstruating woman would so blind a man that he would be unsuccessful in hunting. The belief is that animals, knowing everything that takes place, avoid one who is so unclean. One old man mentioned that he had failed to obey this injunction and considered his loss of virility as a punishment, overlooking the fact that he was over seventy years of age.

The coming of adolescence in a boy is recognized by change in voice and the other usual indications. He is neither taboo nor unclean, and consequently does not have to undergo any restrictions on his actions. There is no ceremony to mark the entry of a youth into adult membership of the tribe; instead, this comes gradually and puberty is no more than an indication of increasing age and strength.

Marriage

Like most so-called "primitive" peoples, the Bella Coola regard the married state as the normal condition of man. Anyone unwilling to wed is considered unnatural. Since the number of the sexes is approximately equal, the only persons forced to live alone are elderly widows and widowers, and those crippled, either mentally or physically. Such individuals are looked upon as unfortunate; in fact, they have failed in one of the most fundamental of life's struggles. Man provides fish and game, builds houses and canoes, while woman collects berries, makes baskets, cooks, and performs the multitudinous small household tasks.

"Is it not to the benefit of each to marry?" say the Bella Coola.

Marriage is not a mere economic arrangement, nor is its sole function to regulate relations between the sexes. Its most important feature is that it governs the status of the child.

These various lilies (of the species known as *ikhlendy* or *mdlithwa-nkhlendy*, "The most potent of the pond") from the roots of which a cure can be brewed. They can be collected by anyone, and the plants where they grow are well known, but certain rules must be followed. Before reaching the pond the gatherer must find four spruce saplings, one from each a bough projecting eastward, and lay them two by two, beside the water, with a space between. After plucking the lily roots he must place them on the ground between the spruce branches and tie the whole into a bundle with strips of dyed and undyed rabbit-fur. He must be careful to wind them wrappings clockwise. On arriving at the house where the cure is to be prepared, the bundle must be thrown in through the smoke-vent, never carried through the door. After these precautions the medicine can be prepared with safety. The roots are cut into thin slices and boiled for four days; a sick person then drinks several cupsful of the brew, which is particularly good for the blood. This remedy is especially effective if the patient is observing ceremonial chastity. The person administering the potion sees to it that the one being treated conforms to certain regulations for forty days. He must not eat fresh meat, fresh salmon, or any food prepared by a widow or a ceremonial woman; he must not approach too closely a girl who is secluded following puberty, and he must observe absolute continence, not even sleeping with his wife. Death follows the breaking of any of these taboos.

Although supernatural good fortune is most frequently obtained from either a *mdinpet* or a *natsal*, it can be derived from other supernatural beings. In such cases the acquisition is seldom dangerous. The following tale describes the *gaddo'i*.

Long before the coming of the white man, but very long after the first people came to this earth, a certain Kitsegukla man, *Wihaanaal*, who was also called *O'maiid*, was wearing mountain goats on Mount *Tsaptsiibi* when he heard on the upper slopes a peculiar cry which he recognized, from descriptions given him by the old people, as the cries of a *gaddo'i*.